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Hebrew בעל. This instance would meet the objections against a name which is rather an epithet. The second objection might be directed against the fact that this puts an Egyptian over two Phoenician or Syrian cities at a time when we should not expect it. Yet it is altogether not improbable that the Egyptian Sanduarri was a man who had been raised to the rank of a chieftain over two rather insignificant places by the king of Sidon, for personal or political reasons. The Phoenician cities were always the good friends of Egypt. Thus the king Tirhakah of Egypt is called a friend of Ba'alu of Tyre (*Ba-'a-lu šar mât Sur-ri ša a-na Tar-ku-û šar mât Ku-û-si ip-ri-šu it-tak-lu-ma*).

The Tell el-Amarna letters represent the element Rê' by the syllables *ri-ia* (*nimmuria*, Amenhotep III; *naphuria*, Amenhotep IV), *a* representing the 'Ain. We would have in Sanduarri the omission of the closing guttural, which, again, is not a point against the Egyptian interpretation of the name.

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The root ידל, edelu in Egyptian

Pognon, *Bav.* 131 referred Babylonian *daltu*, 'door' to the root ידל, *edelu*, 'to bar, bolt, lock up, shut up'. He has been followed by Barth, *ZDMG* Vol. 41 (1887), p. 607, and this etymology has been accepted since by most scholars (see the Hebrew dictionaries *sub delecth*). That this etymology indeed is correct is shown by the Egyptian, which has preserved the root ידל, *edelu*, although, as far as I know, no reference has ever been made to it. ידל is preserved in the verb *idr* (determ., wall and strong arm), *Aeg. Zeitschr.* 1868, p. 112 with the meaning 'to lock up, bolt, bar, fortify'; Sethe, *Urkunden*, 4, p. 1174 *idr. t* (determ., house), 'a locked up place, a bolted place', thence also 'a fort, a fortress'. The root *idr* (*idr*, *idl*) has undergone metathesis in the word *dry*, Copt. **ⲧⲣ**, 'boundary'. That metathesis took place is shown by the writing *idr* (Copt. **ⲁⲣⲏⲭ**) with the same meaning 'boundary'. The idea of 'door' is also preserved in this word.

Furthermore, it should be noted that the Egyptian word for 'hand', commonly transliterated *d. t* (Copt. **ⲧⲟⲟⲧ**) does not

merely go back to *dr. t* (U. 3, 550, T. 29, 32, P. 6, 113, M. 781, N. 179, 1138) but to *dry. t* (so *Recueil de Travaux*, 31, 30), which again in turn goes back to the root *idr*, *idr*, *idl*, *edelu*, 'to lock, to close' etc. The same root ידל, *edelu* must, therefore, also underlie the Hebrew יד, 'hand', which underwent practically the same deterioration as the Egyptian *d. t*.

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The etymology and meaning of Sanskrit garútmant

In the post-Vedic literature and in the native lexicons *garútmant* is a noun and signifies sometimes bird in general, and sometimes the mythical bird Garuḍa in particular. The word appears twice in RV., once in VS., and twice in AV. (but AV. 9. 10. 28* is RV. 1. 164. 46). In the Veda it always occurs with *suparṇá*; the latter word is usually taken as a noun, and the *garútmant* as an adjective with the meaning 'winged'. But I consider *suparṇá* the adjective and suggest that in the Veda, as in the later literature, *garútmant* is a noun, and that the phrase should be rendered 'the beautiful-winged (mythical) bird' or 'the beautiful-winged Garutmant (= Garuḍa)'. The adjectival usage of *suparṇá* and its literal meaning were too familiar in the Veda to permit the probability of the meaning 'winged' for *garútmant*: 'the winged beautiful-winged one'. In addition to vs. 46, with its combination *sá suparṇó garútmān*, the word *suparṇá* occurs five times in RV. 1. 164, each time with distinctly adjectival force, modifying nouns like *sákhi*, *hári*, *vāyasá*. Moreover, Garuḍa and Garutmant are united by their common association with the sun, an association that is clear, at least as to the fact.

The Western translators do indeed occasionally render *garútmant* by Garutmant, and the Hindu commentator of the AV. suggests at 4. 6. 3 the equation Garutmant = Garuḍa, but the suggestion is not accepted by Whitney-Lanman, and they, together with Monier-Williams, Uhlenbeck, Brugmann, and other scholars, are inclined to agree, by statement or by inference, upon 'winged (*garútmant*) bird or eagle (*suparṇá*)'. Pet. Lex. is non-committal as to meaning, but considers the Vedic *garútmant* an adjective, as does Grassmann.